231 [435] as medium-sized female goats and sheep (14 marks or 200 spears). Just as among us, the dogs have their own names which are taken from 231 the list of human names or else allude in jocular fashion to the 552 characteristics of the animals. Frequently, indeed, these swine-snouted curs are given a first name and a patronymic, just like people, or since for obvious reasons it is at times difficult to establish the paternity of the dog, it is given a first name and its mother's name, thus, akut-e-mban.

Among human names applied to dogs I was able to discover the following: ndǒ̤no (a very ancient man's name; see pages 68 and 69); asǒn (umbrella tree, man's name); mv̤ǫ̂nō̤ (Satan's ape, Colobus anthracinus Leconte); ondō̤′ (?, man's name); ntōde-abǎ̤n (single otter, woman's name); mfū′mezǒ̤k (the white of the elephant, that is ivory; woman's name); mbǎ̤n (ivory, woman's name).

Other dogs' names are: obǫ̤nǒ̤ (from obǫ̤n = bead, one adorned with beads, perhaps also a woman's name); olṳ̌n (the tree Rinorea dentata [P. Beauv.] O. Ktze.); ebǒ′nenǒ̤n (one who always lies on the bed); ají′zǒ̤k (a jī′ = to yearn, zǒ̤k = elephant; in other words the one who yearns for elephant meat); angṳ̌n (dog's bell); odzǎ′m (dwarf lemur, Hemigalago, because the dog bounds through the bushes like the dwarf lemurs in the trees); akṳ̄t (the stupid one).

231 Goats and sheep, which the Fang put together under the name 556 kabad, are kept as an investment, as pets, and only in third place as livestock for slaughter. While the economic life is otherwise considered from the viewpoint of "food," this strikingly recedes completely into the background concerning domestic animals where the main point is the joy of possession. We thus have real "savings," the purpose of which is to store up bride money. This has its familiar consequences: thriftiness carried to the point of avarice; a piece of [210] meat allowed only on very rare occasions; and no distaste for the enjoyment of animals that have died.

231 The goats (ekǒ́le) are just as unpleasant as the dogs because of their annoying habit of making a hullabaloo at night and because of other indecent and repulsive characteristics. The only domestic animal that we find congenial is the sheep (ntǫ̤ma I), Figure 57, but here, too, the bad example of the goats frequently spoils good manners. They "specialize" in producing, especially at night, /106/ /Fig. 57

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Fig. 58. Pen for Sheep and Goats in Massóm (Ndong Family), South Cameroons.

This favorable influence on the physical development of the animal increases its value from about 14 marks to 35 marks (500 spears), a capital increase which is certainly desirable to the Pangwe. Even greater, however, is his joy at the beautiful appearance of the castrated animals. /107/ /Fig. 58 appears here in the original text./ The effect of castration is the basis for the comparison between symbolically, not physically, castrated people (see Section 18, "Sexual Life") and the castrated goats and also for designation by the same name; these people -- up to a certain point in time, at least -- are supposed to undergo conspicuous mental development. The fact that the flesh of animals also improves as food through castration plays only a secondary role.

232 [435]

Magnificent old specimens, including uncastrated goats and sheep, sometimes receive a human name, and their owner would never sell such an animal; indeed, he would not even give it away as a marriage portion.

231 552

Of other domestic animals there is only the cat (pfú's IV Fang, esí'nɔ́), very recently introduced from the coast.

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